

ZION'S HERALD.

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THE POET'S LOT.

BY MISS M. E. WINSLOW.

Poets, methinks, are not like other men,
No smooth and easy path of life is theirs,
If they would minister, by song and pen,
To other's needs, would lighten other's
cares,
Themselves must feel the need, the care
must know,
Must bear the weariness and share the woes.
Another man may till the flowery mead,
His plants may blossom and his seed up-
spring.
Full promises of harvest he may read,
And songs of vintage at the evening sing;
But poet's fields must shake the frost and
blight
Can they comfort fruitless toil aight.
Around the board may childhood's glances
beam,
And little footsteps patter on the stair,
For other men the lights of home may
gleam;
But how shall poets learn to soothe de-
spair
Of homeless wanderers, save from hearth-
stone bare,
And echoes of lost voices on the air?
The path of faith leads into perfect rest;
The star of hope makes bright the heaven-
ward way;
But doubt and anguish in the poet's breast,
Must cloud the entrance to the gates of
day,
Before he leatheth wayward, timid feet
To tread the pavements of that golden
street.
Upon the poet's brow must sorrow set
The shining signet of her sacred crown,
His locks with evening's chilling dew be
wet,
And o'er his landscape night come sharp-
ly down,
So can he point to others from afar
The rising glory of the morning star.
And yet what poet-soul shrinks back in
fear;
Or shuns the fiery baptism of pain?
Who would not rather cross the desert
drear?

To bring his kind to fertile lands again?
Or steer his bark along the crested wave,
A brother's shallop from the storm to save?
Since Thou, pale Christ, upon the rugged
cross
Hast drained the bitterness of every woe,
Since loneliness and pain, since grief and
loss,
Thou Lord Creator didst not shrink to
know,
Shall hearts in aim and nature likest Thee,
Refuse the sharers of Thy crown to be?
The crown of thorns! More brilliant dia-
dein
Faith could not give, nor regal presence
wear!
It's every point conceals a priceless gem.
Be this our glory Lord with Thee to
share,
With Thee who perfect Saviors learned to
be,
That sin and sorrow perfect joy might see.
And beams there yet no light upon his way,
This poet-soul enwrapped in clouds and
gloom?
Upon his midnight vigils breaks no day?
For gladness has his daily life no room?
Are there no laurels with his thorns to
twine?
No day star on his daily path to shine?
Ah faithful heart! a poet spirit bears
A voice where all is silent unto thee.
To his pure vision a star appears
Which earthly eyes are all too dim to see,
And viewless angels in the murky air,
Float round his lonely pathway everywhere.
In leaf and flower, in mountain and in
stream,
He reads the hidden meaning of his Lord.
The sunset's gold, the roseate morning's
beam,
Life lessons to his in-turned glance afford;
In legend or in history's storied page
God's stately steppings sound from age to
age
Where want, or sorrow, or injustice reign,
The poet sees a brighter light above,
And hears beneath the weary cry of pain
A soothed undertone of mighty love;
To his wrapt spirit has the boon been given
To see all earth bathed in the light of
Heaven.

The poet's paradise is the land of dreams,
His children echoes true of grateful hearts;
More golden bright his sheaf of harvest
seems
Through tears which gem and brighten
all its parts;
A flower is set on every pointed thorn,
Oh! give to me the glory and the gloom,
Which of the mildew and the frost is born.
The lights and shadows of the poet's lot,
The smooth, soft path, the vintage and the
bloom,
The rest of other souls, I seek them not;
But only that this coronet divine,
The poet's thorny chapter, may be mine.
Mine to illuminate with celestial ray
Some corner of the world's long weary
night;
Mine to speed onward in its untried way,
Some fainting straggler towards the holy
light;
Mine to plant seeds, then water them with
tears,
Seeds which might bloom as flowers in after
years.
To be like Jesus! His sweet word to bear
Many weary spirits day by day;
Then rise His thornless crown of life to
wear,
And in His unrevealed presence bask away;
Give me the poet's lot, the poet's prize,
His shaded path, his open paradise!

LETTER FROM EGYPT.

BY MISS SARA KEABLES HUNT.

WE have already spent ten interesting
days in this city, brought hither over
one hundred and thirty miles in just
four hours and a half. Think of an
express train rushing through the Land of
the Pharaohs! What an innovation on
Eastern romance is this! Looking over
the strangescenes enacting in these busy
streets, I must confess to a feeling al-
most of disappointment that I see Cairo
for the first time under its whirl of
transformations, architectural confusion



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ALONZO S. WEED,
Publishing Agent,
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Catholic writer (Fenelon). I became a
Christian, but belonging to no Church
exactly. All my sympathies were for
the Roman Catholics, because one of
them was the instrument of my conver-
sion. There is to me a tender, poetic
memory lingering round it yet. My
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was to enter a convent — a Catholic one — with a St. Theresa for an abbesse.
In the mean time the privations I
thought myself bound to practice told
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useless for ascetic life, and I embraced the
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the spirit of the primitive Christians, and
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history, and was horror-struck with the
Papal abuses; so I was done with the
Roman Church after a few years of
struggle and extreme suffering. In
mine I found nothing but printed
prayers, it is true, but they came to me
from the catacombs across the ages.
All that these ages have added, super-
fluous and defective, was so foreign to
me that at first I did not even notice
it. My faith without external help
was weak, but of genuine sort. Only at
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rified at the thought that all Protestants
are doomed to perdition. As for the
Catholics — one good soul to assuage
my anxiety, left me some hope that
they might be saved, for at least they
have an hierarchy and the same tenets
as we.

"I took as a confessor, a clergyman
who enjoyed a reputation of sanctity,
but in spite of all my good-will I got
nothing from him. He was a riddle to
me. I saw in him no concern for my
spiritual welfare, and, as for his con-
versation, I could make nothing out of it.
Afterwards, I read the riddle; he was
worldly at heart, and cared only for
the salvation of high-born, or wealthy
people. What was my peace of con-
science to him? My sister, who was
converted at the same time as I, and
by the same book, but with very dis-
similar tendencies, also had recourse to
him, but with much more enthusiasm
and delusion. He recommended to her
care a poor young woman, afflicted
with a terrible illness, penniless, lone-
ly; 'very pious,' added he; 'one who
has real visions.' The latter frightened
us a little, and by mutual consent we
made no advances to that woman, but
the clergyman reminded us reproach-
fully of his recommendation, and my
sister ventured on a visit to this vision-
ary. Oh, with what bitterness I al-
ways think of that first visit! What
havoc it introduced into our inner and
external life! The visions were real.
She foretold the future, read the most
secret thoughts, had intercourse with
a fourth century saint, et cetera. My
sister devoted herself fanatically, and
was lost to me. I kept long at
a distance, the woman's moral stand-
ard seemed so low in many respects.
She saw in her vision hell and paradise,
but never Jesus. She was an instru-
ment of salvation, but not a person to
be loved, being so mercenary. These
preternatural gifts gained for her
the protection of the Metropolitan of
Moscow, and many pious people
so reproached me with my coldness that
I tortured myself to have confidence
in her, which was the more difficult as
she never scrupled at a lie. She led us
into extreme orthodoxy. I betook my-
self to the worship of images, to invoking
saints, etc. She swayed us des-
perately like Pope, and so I said
to her at length, and she drove me from
her presence, and died soon after. I
was looked upon by all her set as a poor,
proud creature. I suffered indescrib-
ably, always asking myself if I was not
in error, if I were not really possessed
with pride. At length I rallied; read a
good Protestant author (Oinet) and en-
tered into the light and peace of the
children of God."

We have at full length, this heart-
history of our Russian friend, and will
now add some extracts which give piet-
ures of the great oriental Church from
her own point of view.
"You think it a gain that in a State
Church there is obligation to teach
Christianity to children. But you are
not aware — how should you be? —
that this teaching *disables* to believe in
earnest. Not one thinking man is a
true believer, in our country, and now
that women are taught to think they too
become unbelievers. They are not un-
sympathetic, but they shrink with dis-
gust from the tyranny of an enforced
faith, and seek liberty of thought and
conscience. These are inseparable from
faith in half-awakened consciences."

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And yet, after all, the view taken of riches from the stand-point of God's Word is such as to show us that the possession of riches is undesirable and dangerous; that they may be, and under certain conditions are, a hindrance to our salvation; that the laying up of treasure upon earth is forbidden; and that rich men, with the greatest difficulty, will enter into the kingdom of heaven. All this is confirmed by the sad experience of countless thousands in every age, and by the uniform and universal testimony of mankind. But, notwithstanding this, how many there have been who have been willing to run the risk of all these fearful and fatal consequences, if they could only possess the riches of this world; and while many have expended their energies in honest endeavors to secure them, how many more have resorted to the most dishonest methods to gain possession of them. Hence the pecuniaries, frauds, extortions, robberies, thefts, falsehoods, oppressions and murders of which many have been guilty in clutching after gold. The *auri sacra fames*, the accursed thirst for gold, has been painfully familiar in every country, language and clime; and not only among the savage, but also, and principally, among the civilized races of men.

Welcome, indeed, were the pure air and sunshine which awaited us as we hastened forth from that dismal place and noisy atmosphere. After a little, we walked toward the Sphinx, and long stood gazing on that monster of the desert crouching in the sands, which will not be stayed. Man may strive to excavate and explore around this buried form, but while he sleeps it drifts back again, and buries the temple and giant paws forever. The features are broken and worn, yet still it gazes undaunted into the far distance, while the yellow light from the desert enfolds it caressingly and the gray Pyramids cast their shadows over its mysterious head.

The afternoon was so advanced when we commenced our trips to the objects of interest around the city, we found the many alterations were, after all, only on the surface, and the realm of the Arabian Nights still lives. The first visit which we paid was to the Pyramids and Sphinx, but not as past travelers were compelled to make it, over a sandy desert, on a slow, shuffling donkey. We left the hotel, provided with a generous lunch, in an open barouche, and were soon rolling along toward the magnificent iron bridge, which now spans the Nile at Boulak. Crossing this, we came out upon a beautiful road constructed by the Khedive and lined with acacias which form an avenue of delightful shade nearly to the base of the Pyramids. The soft air, sweet with the fragrance of blossoms, blew gently in our faces, and the fields stretched away, in a broad level of fertility, far as the eye could reach in that crystal air. The song of a lark trilled in the distance, a solitary heron stood upon a sandy point, a white ibis bending its head to a little pool of Nile water, looked up half frightened as we drove along.

Before us loomed the Pyramids, those imperishable monuments of a perished era, and, as we gradually drew nearer, they seemed to retreat from us instead of approaching. Children assailed us on every side for *backsheesh*, and Arab songs floated by in a variety of mournful chants. An Arab has no ear nor soul for music, his singing consisting of a measured recitative, and nothing more. Now, leaving the long road with its massive foliage of acacias, we plunged into the sand of the desert, and, in pity for the horses, dismounted, and walked the short distance intervening between us and the largest of the three Pyramids.

That it produces these effects, the fear and hate of its enemies bear witness. They dare not allow one such text to enter the ears of their children as the rebuke of Jesus to Mary, or that to Peter, or the forbidding to marry as a proof of an apostolic Church, or the invasions of the Gospel without priest or mass, or a thousand lies, which are daggers to their creed. If they could, they might unite on Bible selections, as Archbishop Whately sought in vain to have them do. The least drop of blood is death to their abomination.

Our institutions are in danger. Wisely did the Thanksgiving pulpits raise the warning note. Wisely did our President utter his significant word. Wisely has the chief in the succession in the public mind, if he is not his own successor, suggested an amendment touching one of these perils, the farther and the less dangerous than that of the expulsion of the Bible. Wisely will the Church act, if in its general conclave, it shall declare that we are a Christian people in letter, as well as in spirit, in maturity as in pupilage, today as yesterday, and demand that the formal recognition of this fact be made in the Constitution of the land, and that the Bible abide in our public schools. Thus, and thus only, shall we raise up the banner under which all the nation will rally, which shall suppress inward foes, and secure a long and happy and progressive and Christian dominion.

This prayer is in entire harmony with the general utterances of divine truth about riches. It is very true that, in a certain sense, riches are spoken of as a blessing; but it is only when they are gotten by lawful means, and employed for the glory of God and the good of humanity. No one is condemned by the Word of God simply because he is rich. It is the "wealth gotten by vanity" which it declares shall be "diminished." It is "he that oppresses the poor to increase

MISCELLANEOUS.
ENTIRE SANCTIFICATION; TWO
CONFLICTING THEORIES.

BY REV. N. W. WILDER.

THIRD PAPER.
We wish to state, in brief extracts, the Wesleyan theory of entire sanctification. Mr. Wesley describes it thus: "Believers knowing they are justified freely through faith in His blood, have peace with God through Jesus Christ; they rejoice in hope of the glory of God, and the love of God is shed abroad in their hearts."

"In this peace they remain for days or weeks, or months, and commonly suppose they shall not know war any more, till some of their old enemies, their bosom sins, or the sin which did most easily beset them (perhaps anger or desire) assault them again, and thrust sore at them, that they may fall. Then arises fear that they may not endure to the end, and often doubt whether they did not deceive themselves in thinking their sins forgiven. Under these clouds, especially if they reason with the devil, they go mourning all the day long. But it is seldom long before their Lord answers for himself, sending them the Holy Spirit to comfort them, to bear witness with their spirits that they are the children of God. Then they are indeed meek and gentle as a little child. And now first do they see the ground of their hearts; which God before would not disclose unto them, lest the soul fail before Him, and the spirit which He had made. Now they see all the hidden abominations there, the depths of pride, self-will, and hell; yet having the witness in themselves, 'Thou art an heir of God, a joint heir with Christ, even in the midst of this fiery trial,' which continually heightens both the strong sense they then have of their inability to help themselves, and the inexpressible hunger they feel after a full renewal, in his image in righteousness and true holiness." Then God is mindful of the desire of them that fear Him, and gives them a single eye and a pure heart; He stamps upon them His own image and superscription; He creates them anew in Christ Jesus; He cometh unto them with His Son and Blessed Spirit, and fixing His abode in their souls, bringeth them into the 'rest which remaneth for the people of God.'

"A perfect man is one in whom God hath fulfilled his faithful words, 'From all your filthiness, and from all your idols I will cleanse you; I will also save you from all your uncleanness.' We understand, hereby, one whom God hath sanctified throughout, in body, soul, and spirit; one who walketh in the light as He is in the light, in whom 'is no darkness at all,' the blood of Jesus Christ, His Son, having cleansed from all sin . . . and his life agreeth thereto, full of the work of faith, the patience of hope, and the labor of love. And whatsoever he doeth, either in word or deed, he doeth it all, in the name, in the love, and power of the Lord Jesus. In a word, he doth the will of God, on earth, as it is done in heaven. This it is to be perfect, to be sanctified throughout; in every thought of our hearts, in every word of our tongues, in every work of our hands, to show forth His praise, 'who hath called us out of darkness into His marvelous light.' (Wesley in Plain Account.)"

We give, now, Bishop Hedding's statement, bearing upon the same point: "The person, fully sanctified is cleansed from all inward sins. He may be tempted by Satan, by men, by his own appetites, to commit sin, but his heart is free from those inward fires, which, before his full sanctification, were ready to fall in with temptation, and lead him into transgression. He may be tempted to be proud, to love the world, to be revengeful, to be angry, to hate an enemy, to wish him evil, or to rejoice at his calamity, but he feels none of these passions in his heart, the Holy Ghost has cleansed him from these pollutions of his nature. Thus it is, that being emptied of sin, the perfect Christian is filled with the love of God, even with the perfect love which casteth out fear."

We give a few extracts, now, from Dr. Crane's work, showing his view of entire sanctification, or perfection. "There is no visible line of demarcation, by which true believers may be separated into two distinct classes, those of the higher, and those of the lower religious life, and every man be assigned his place, on this side or that." (P. 185). "We conclude, therefore, that there are inner sources of temptation which remain, even after what the Scriptures call perfection is attained; nevertheless, they are not moral depravity, nor the remains of depravity, but are simply elements of our probationary life. It is well that this point be clearly understood lest we may be needlessly distressed, by calling that sin which is not sin." (P. 180).

"Considered as a state of the soul, Christian perfection has in it three elements: —

1. Freedom from voluntary transgression of known law, or from what Wesley defines as 'sin properly so called.'

2. Freedom from the moral depravity which inheres in the soul, previous to its renewal.

3. The development and maturity of the Christian graces." (P. 164).

"Religious maturity includes the 'whole cluster and constellation' of the Christian graces—a faith which maintains a steady trust in God, a fidelity which never wavers when duty calls, a love which glows without intermission toward God and men, a pati-

ence which endures all suffering and all provocation, a hope which never grows dark; in our degree, every virtue which adorned the character and beautified the life of the man Christ Jesus. No point can be reached where growth must end. Every element of the Christian character is susceptible of increase. Faith may hold on God and eternity with a grasp which every day becomes more steady and strong. Love may daily become warmer, and hope shine with brighter light. Zeal may grow wiser, humility deeper, patience and meekness more enduring. The consciousness of God's loving presence may become clearer, sweeter, and more continuous. As the knowledge of God increases, devotion sinks deeper, and rises higher; the sense of infinite obligation is clearer, and obedience more joyous, exact and complete, until it brings into captivity every thought to the obedience of Christ, and the man of God is perfect, and he can say with Paul, 'I live, yet not I, but Christ liveth in me.' (Pp. 183-184).

Finally, we draw from these statements the following conclusions:—

1. Entire sanctification, according to the Wesleyan theory, consists in the entire destruction of depravity remaining at the time of regeneration, and a maturity of all the Christian graces, together with the abiding presence of the Holy Ghost in the soul.

2. According to Drs. Crane and Huntington, entire sanctification consists in a maturity of the Christian graces and the abiding presence of the Holy Ghost.

3. Only one essential point of difference appears between these two theories, viz.; the Wesleyan theory includes the statement that "indwelling sin" remains in the soul of the merely justified person, until, in entire sanctification, it is taken away, while the opposite theory maintains that all "indwelling sin" or depravity is removed in regeneration.

4. We find notwithstanding this apparently irreconcilable difference, that the two theories do cover very nearly the same, if not quite the same ground in these points: (1). Dr. Crane, while rejecting the Wesleyan idea of "indwelling sin," admits there are "inner sources of temptation," which, though not sin, "are the elements of our probationary life." (2). These "inner sources of temptation," Dr. Crane teaches, remain, even in the wholly sanctified. Mr. Wesley stands on the same ground, in admitting that the wholly sanctified are liable to fall from their high attainment.

Most surely, there is but a shadowy line, if anything at all, to separate these great and good champions, who are "earnestly contending for the faith once delivered unto the saints."

HIGH-CHURCHISM.

BY REV. D. SHERMAN, D. D.

That there is much in a name has always been well appreciated by revolutionists. It is an old trick of theirs to christen their new-fledged schemes with some venerable name, while on the other hand they quietly attack an odious one to the established order of things. By this sort of legerdemain the victory is half won, as too many will accept the name for the thing.

"Bourbon, tyrant" lustily vociferated by the orators, overthrown the ancient regime in France; "Taxation without representation" was the entering wedge of the American Revolution. "Pope, anti-Christ, Babylon" did more than ever the arguments of Luther to secure the downfall of Papal power in Europe. The cry of "Monarchy, aristocracy, privileged order" aided Jefferson more than his solid reasons in arousing public passion to overthrow the Federal party, which had secured independence, liberty and union to the nation.

Against a bad cause, which cannot be beaten by ordinary methods, such weapons may be allowable; but they are in fact as often employed against a good one. The innovator finds it easier to make faces, to call ill names, and to bespar the other side with filth than to carry by sober argument; or, if he condescends to argue the case, he is quite apt to assume as his main premise, the matter to be proved, the odiousness of the opposed institution. He, in this way, begs the question in the use of his terms.

The controversy on the Episcopal and Presiding Elder questions furnishes an instance. Those favoring change are of course advocates of liberal government, of democratic tendencies, of conforming the order of the Church to the spirit of the age; while the adherents to the existing powers are quietly assumed to be "High-Church, prelatial, and even far advanced in Popish tendencies." These offensive terms may be no arguments; they are fire-brands to kindle the passions of excitable people. They are mislaid long employed by our enemies in vain, but now, when hurled by friends, are taken to be valid reasons for pulling down the house built by the wisdom and toil of our fathers.

But while the opposition indulge in the use of such epithets, it would be well for them to define their meaning. We are quite at a loss to know their meaning when they call Methodist preachers high-church. High-Church properly belongs to the Episcopalians. The non-jurors, who refused to take the oath to William III., were first so called; and after them such Churchmen as claimed the divine right of Episcopacy, the apostolic succession, the elevation of Bishops, by New Testament teaching, to a third order at the channel of all valid clerical ordination.

How a term describing such a sect can apply to Methodist Preachers, who deny each and every of these positions, remains among the inexplicable things. As is well known, the Methodists are extremely low-church. They maintain that the New Testament enjoins no form of Church order, but leaves each body of believers to select the form of government best suited to its age and conditions. The ministry is simply the preaching order designated by the head of the Church, without any marking off of grades. The grades of Deacon, Elder, Bishop, though accordant with apostolic usage, are of human origin, and hence subject to modification by the will of the Church.

The Methodist Episcopal Church, though she has instituted these orders in her ministry, claims to be low-church because none of three are held to be divine order. They belong to that large liberty sanctioned by the Gospel, so that it would be competent for the Church to have these orders, or one, or five, or none at all as the cause of Christ might be judged to be best subserved.

Maine. —

PRESIDING ELDERS AND GENERAL CONFERENCE.

The ensuing Conferences in New England will elect delegates to the General Conference of 1876. I have a few thoughts, not peculiar to myself, but entertained by many of our preachers, which I beg leave to express through the HERALD. The most important question to come before the General Conference is, no doubt, that of the Presiding Eldership. Shall it be made elective, or, as now, by the appointment of the Episcopacy? That the appointments have generally been judicious in our New England Conferences for several years past, will be generally admitted. In our New Hampshire Conference if we were to go into an election of Presiding Elders at our next session, I doubt not the present incumbents would receive the vote of nearly all, if not every preacher.

To me the principal argument in favor of the proposed change is, that a large majority of our delegates are virtually appointed by the Episcopacy. In fact, a Presiding Elder is, *ex officio*, a delegate to a superior order, the inferior grade of Elder is enjoined. In this they are high-church. They have made Presbyterianism the established order of ecclesiasticism. Then to save themselves from the consequences to which Episcopalians would press them, they make the Episcopacy an office. That Episcopacy is an office is true, and so is the Eldership; but in this they are high-church. They have made Presbyterianism the established order of ecclesiasticism. Then to save themselves from the consequences to which Episcopalians would press them, they make the Episcopacy an office. That Episcopacy is an office is true, and so is the Eldership; but in this they are high-church. They have made Presbyterianism the established order of ecclesiasticism. 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RELIGIOUS MISCELLANY.

India. — Miss Julia A. Lore, daughter of the late Dr. Lore, editor of the *Northern Christian Advocate*, now connected with the Dispensary of Moradabad, India, writes a most interesting letter to the *Northern Christian Advocate*, giving some of her experience in the medical work. We extract the following:

"Not long ago we were called to treat the wife and daughters of a man — a Hindu and Brahmin — who is considered by the English, and by himself, if I mistake not, the most enlightened native in Moradabad. His name signifies Consecrated to Religion, and he is, indeed, a very worthy example of the enlightened Hindu. For instance, he has given up idol worship, and repeated to us *rotundo* Addison's stately hymn, beginning 'When all Thy mercies, O, my God, My rising soul surveys,' as one of his daily prayers.

"He has taught his daughters to read, and in intelligence they are above anything we have seen among native women; they do him much credit. Their religious fervor is not in the least damped by their increase of knowledge, and the idols, bells, shells and flowers, in one corner of the house, show that the observances of their worship are carefully maintained. When first I went to this house, the wife could hardly tolerate my presence, refused persistently, to take the medicines, and had not the least particle of faith in me. But could you go with me on my next visit there, you would think me the prime favorite of the family circle. Perseverance amounting to doggedness in insisting that my treatment should be followed, has been crowned with most gratifying success; and by helping their bodies, we have made a way to their hearts. Once at Mrs. Parker's suggestion, we carried a stereoscope and views to them, and they spent some delightful hours over these wonders of a new world. To the ordinary native women pictures are of little interest, their intelligence being insufficient to grasp any ideas concerning them. But to this family it was a great treat. The father took them to Benares to show them the railway, and to have them visit this holy city, which is to the Hindu what Jerusalem is to the Jew, or Mecca to the Mahomedan. He has also provided them with books, and the daughters read the ancient Vedas in Sanskrit, and David's matchless Psalms in Hindi. We also saw among their books the New Testament, which they said they liked very much. We are trying to persuade them to come and visit us; but much as they would enjoy it, they do not yet dare to violate custom. Of course, they are kept in strict seclusion, even when they went to Benares, no man probably saw their faces. Indeed, when traveling by rail, the shifts and contrivances of the men to keep their women unseen are most entertaining. From the *dolce* in which they are carried, and which is set down before the car door, is stretched a sheet so as to make a wall of defense, guarded at one end by the jealous husband or father. The closely veiled is hurried into the car, the door shut and the blinds turned, and the man upon whom so much responsibility devolves gives a sigh of relief as he turns away. Numbers of women come to the Dispensary in these *dolces*, and many more come with great sheets of white cotton enveloping all but one eye and the thinking feet."

The January *Catholic World* declares that the Catholics of America are Ultramontane to a man. And it adds, "Probably there are no Catholics in any country of the world less disposed to compromise in matters of religious duty, and more thoroughly imbued with filial reverence and love for the Head of God's Church on earth than the Catholics of the United States. The spirit of the Church in Rome is the spirit of the Church in America. Show us what Rome teaches, and then you have precisely what the Church in the United States accepts. If it is true, therefore, that the Pope claims authority to set aside governments which he deems disloyal, and to annul such institutions as he does not approve, it must be true that America [Roman Catholics in America] upholds his pretensions." Now all this is squarely and honestly spoken. And there can be no excuse for not understanding exactly what Roman Catholics in this country would do as regards the matter of popular education, if they could. The condition of education among the common people in Italy, and especially in Rome under the Pope's combined "spiritual" and "temporal" sovereignty, is considerably notorious. It may be true, as the *Nation* — always erular, at least in tone — suggests, that our people are not "alarmed about the schools"; but it would be a mistake to infer that they are not getting their eyes open to possible dangers, which if not anticipated, might make trouble in the near future, from Jesuitism on the one hand and an atheistic Secularism on the other. — *Advance.*

"We observe," says the *Lucknow Witness*, "that a book called 'The Lost Continent' has just been issued in London by Mr. Joseph Cooper, giving a very interesting account of the slave trade as at present carried on in Africa and Asia. Africa is the lost continent, lost hitherto to commerce and civilization almost entirely, mainly because of the ruinous slave trade. And Turkey, Persia, Afghanistan, Brazil, Madagascar, and the West Indies are by no means free from the same terrible curse. The labor system in the Mauritius and some other colonies is shown to be a

form of slavery wherein the most flagrant abuses exist. From all of which it is very clear that Anti-Slavery Societies have a great work before them yet."

The large proportion of Mohammedan pupils in the Oudh schools is regarded by the Director as an indication that, in Oudh at least, Mahomedans are more appreciative of State education than Hindus. In proportion to population the attendance of Mahomedan pupils is 15 per cent. greater than of Hindus. The disabilities of low caste Hindus, though unrecognized by law, are undeniable and doubtless contribute largely to the result mentioned above. The fact that fully one-third of the Hindu pupils are Brahmins clearly shows the tendency to limit education to the higher castes.

From recent reports it seems that about one half of the Fijians have already perished from disease alone, and if famine should follow the pestilence, the extinction of the race will not be far off.

The London School Board is doing a magnificent work; it has within the very few years of its operations opened one hundred new schools, completing provision for 90,000 children; it is now finishing 35 more, and has selected sites for 47 others; these schools are moreover filled to overflowing with children not before under instruction.

The amount of opium imported into America, according to the Custom House returns, is ten times more than it was thirty years ago.

Miss Nightingale is a confirmed invalid, having been for years entirely a prisoner to her room from illness and overwork.

It is said that the Shah of Persia has written a letter to the Pope stating that orders had been issued to all the authorities throughout Persia to protect the Roman Catholics in the exercise of their religion.

The London Missionary Society has added to its other organizations a Ladies' committee which will have the charge of raising funds to increase the staff of female missionaries, and of advising and assisting the General Board with reference to the female department of missionary effort.

Pandit Dayanund Saraswati Swamiji of Benares is now in Satara where he is engaged in delivering lectures against idol worship to the Brahmin community of that city; his life has been threatened in several anonymous letters.

LETTER FROM MOBILE.
This winter, choosing to visit the South by a route less familiar than that to Florida, we found the Virginia Midland and Great Southern roads more interesting in real southern aspects, than other ways more frequently traveled. But at this road in certain sections is not at all accommodating in the matter of stopping-over tickets, invalids and leisure-loving tourists would doubtless do better to take the Piedmont Air Line and Coast routes.

Tarrying a week or more in nearly all the cities through which we have passed, we reached this town on Christmas eve; since when, we have endured more heat, it has seemed to us, than at any time last summer. With windows open wide, and most precious and fragrant flowers to greet us everywhere, we can hardly realize that you at the North have had very cold weather, and are now in a state of "medium" cold.

On every road we drive, trees laden with oranges are discovered, while the costly japaconas, the azaleas, cape jessamine and magnolia are a common spectacle. The great drive of Mobile is on the "Shell road by the Bay." Yesterday in the warm, soft sea-breeze, it was more than agreeable. Everywhere on the way were evidences of the decline and decay of what had once been one of the wealthiest and most powerful cities of the South. Often a dilapidated mossy-roofed house was indicated as formerly a favorite summer hotel, or a fashionable haunt for the pleasure-seeker for breakfast or lunch. The Frascati gardens for music, overlooking the Bay, were in a like condition of desuetude and want of care. "Since the surrender," our friends who accompanied us phrased the date of the local decline. It is easy to comprehend the sadness in their tones, when we learn that their own estate, valued at a large sum, is said to have depreciated ninety per cent. Affairs, however, are reported to have reached the bottom crisis, and business men here are confidently looking for a rise in all their interests.

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ELLEN T. H. HARVEY.
Jan. 1, 1876.

THE CHURCHES IN WASHINGTON.

Our Centennial year comes in at our national Capitol, beautiful and bright. Since New Year's morning we have had almost constant sunshine. The weather is balmy and pleasant, and seems more like spring than winter. The first week of this great year is a Week of Prayer, and it is being faithfully observed by the Methodist and Presbyterian Churches in our city. On Monday evening last I attended a meeting held at the Metropolitan Presbyterian Church, Dr. Chester's, by the Washington Presbytery. Dr. Bittinger preached a powerful sermon on the words of the angel to Mary, "Thou shalt call his name Jesus." He showed that the different countries of the earth have known many savours, but the world only on Jesus — one Redeemer of mankind; that He, at the early age of eight days, commenced to suffer for us, and to shed his blood for our sins in the act of circumcision, that the law might be fulfilled.

Drs. Sunderland and Noble, and many other ministers made earnest prayers. On Wednesday night at the Metropolitan M. E. Church, Dr. Newell preached an excellent sermon on the subject of "Prayer," from St. Luke's words, "they were all with one accord in one place." He showed us plainly the reason why our prayers are not answered. First, To secure an

answer, the character of the suppliant must be such as the Bible demands, a righteous character. 2d, The heart must earnestly desire what it asks. 3d, The habit of formal, set petitions destroys all the vitality of prayer. He made us feel our great unworthiness in these respects, and the heartful, earnest prayers that went up to the throne of grace, in the prayer-meeting that followed, told plainly that he had touched the human heart in the right place, and that the Spirit of God had accompanied his words.

On New Year's night, in this church, a meeting commenced at 9 P. M. of the old year, and lasted until 1 A. M. of the new year. The church was crowded, and the Spirit of God was manifestly present. In all the churches there is a mighty shaking among the dry bones. The Holy Spirit is hovering over our city, and this Centennial year will doubtless be a great year for God and for good. My heart was made glad on Thursday night at the Congregational church, it being a missionary prayer-meeting, to learn the great progress made by the missionaries of the Board in heathen lands during the present century. Surely the little stone that was hewn out of the mountain without hands, is rolling on, and will soon fill the whole earth, and the knowledge of the Lord will cover the world as the waters cover the great deep.

The daily prayer-meetings at the rooms of the Y. M. C. A. are well attended, and the rooms are often crowded. The prayers are fervent, the speaking appropriate and forcible, and many rise to ask prayers for themselves and for those in whom they are interested. Immediately after this meeting the ladies have a union temperance prayer-meeting. These are well attended, and many of our first ladies are earnest workers in this great cause. They are meeting with great success at these lunch rooms, where evening prayer-meetings are held at 6 o'clock P. M.

The poor are provided with food and fuel by the Master's laborers in our city, who try to follow His example in going about doing good. I must not fail to mention the Women's Christian Association who look up and care for the poor outcast women of our city. The Home for their use is now comfortably fitted up, and here they are kindly treated until permanent homes can be found. Persons would be astonished could they know how few women seek a life of shame from choice, and they would blush could they know how many are forced to it from the cruelty of others. Society must be long rear to look with mercy on the fallen woman, and to say to her as the Saviour did, "go and sin no more."

In looking over the past year, we see how many good and great men have passed away. Those we needed have been taken, and those we could have spared have been left; and when we ask why the answer comes, "God's ways are not as our ways, and as the heavens are high above the earth, so are His thoughts above our thoughts." He will always raise up men and women to do His own work in His own way.

L. E. D.

TEMPERANCE.

POWER OF PRAYING WOMEN.
A good deal of enthusiasm is now manifested in parts of this State over the unprecedented success of the temperance revival, so fraught with good, not only to the hundreds of families of men who have renounced their cups, but to the morals of the whole community, and to the high and holy cause of which the Church is a representative. While I am not a member of any Church, and do not profess religion, yet as one redeemed from the curse of intemperance, I propose that the pure tone of the Repository, the general features of its pages, and the variety of its moral and educational work of woman in the home and in society, shall make it the favorite of the Christian family.

The general features of the Repository as an Anti-Saloon paper, with 500 engravings, and their artistic character, which has made them a distinguishing feature of the paper, are well known.

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ZION'S
HERALD.

THURSDAY, JANUARY 20, 1876.

They are beginning to ask the question
somewhat earnestly in Philadelphia. "What
shall we do when the evangelists leave us?"
The work has constantly grown in power,
and now sweeps with a divine energy
through all classes in society. It is fully
equal in its effects to the Scotch and English
meetings, and is gathering in persons that
give even more hope of permanent results,
than in the great British work. The Pres-
byterian says: "The meetings for inquirers
are crowded almost every night, and
many are becoming the happy subjects of
converting grace. The converts are from
all classes; vast numbers of inebriates, re-
ceiving the grace of God, become sobermen,
loving husbands, and kind fathers. The vi-
cious and profane, as well as the cultivated
and refined, alike become partakers of the
divine nature." Thousands of young men
who have been hopefully converted, becom-
ing witnesses for the truth, are represented
in our mercantile houses, stores, work-
shops, and manufacturing establishments,
and are daily testifying, by precept and ex-
ample, "The Gospel of the grace of God." In
one large importing house all the young
men of the establishment, with a single ex-
ception, have been brought to Christ through
the persistent efforts of one young man. In
a large manufacturing house several of the
young men, with solemn interest, gather
around one of their number, who has just
obtained hope in Christ, and listen to him
as he relates his happy experience. The
same night all these young men are at the
meeting, and at a close find their way into
the meeting for inquirers."

The Presbyterian suggests with great
wisdom, the importance of gathering the
results into the Churches; of not attempting
to carry on the work solely outside of the
established means and the divinely ordained
pastors. The very fact that God does not
keep up the succession of these remarkable
laymen is an evidence that He does not in-
tend to supersede His already commissioned
and divinely attested agencies. The evan-
geliasts move to another field, but Christ and
His baptized pastors and Churches still remain.
To your tents, O Israel!

To the question of the legality of the
change of the General Conference from St.
Louis to Baltimore, it may be answered,
that it will be affected by the same author-
ity that constituted the highest court of the
Church; it is done by the Church herself.
If St. Louis were in a state of siege, or
swept by an epidemic, a general conven-
tion of the ministers could meet and appoint
another place, just as they could originally
establish the first representative Confer-
ence. What is tantamount to this has
been, and is being done. The change is
not made by Bishops or official men; but
every official representative body, both
clerical and lay, in the Church, that has
met, or will meet before the session
acts upon the question. Thus far, with one
exception—a Conference adjoining St.
Louis—there has been a unanimous affir-
mative vote. In addition to this, every
official representative paper, every official
man, and the leading men of the Church,
in all its borders, have acceded to the
change. There has been no objection pub-

licly expressed. In such a condition of
things, as the Church is certainly a law
unto herself, the legality of the session in
Baltimore will hardly admit of a grave
doubt.

"I never knew," said one of our leading
and cultivated merchants, "how much is
in our denominational Hymn-book, and
what an admirable book it is, until the death
of a very dear child. We buried her the last
of the week, and were too much over-
whelmed to endure even the presence of our
friends at Church, on the Sabbath; so my
wife and I sat down together in our shad-
owed home, with the Hymn-book for our
companion. For hours, I read hymns that
I had never noticed before, rich, comfort-
ing, and full of inspired truth. They were
like balm to our hearts. That book has
been dear to us ever since, and you cannot
imagine with what alarm I read in your par-
ter of the propositions to pare it down, or
to introduce in the place of these grand
hymns, the weak and sentimental lines set to
our modern melodies." This important fact
is too much overlooked, that our Church
Hymn-book has not simply a lyrical office.
It is a body of divinity set to music. It is
the Psalmsody of our catechism. It is the
sweet and divine solace of homes lying in
the shadows of the grave, and under the
discipline of protracted disease.

It must have been an impressive scene
when, near midnight on the last evening of
the year, in the immense depot-chapel in
Philadelphia, before a crowded audience, Mr.
Moody, after a solemn discourse, called
the venerable Dr. Plummer to the desk, to
give testimony, in answer to his questions,
as to the conditions and tests of the divine
life. He is seventy-four years of age, and
of a venerable and imposing appearance,
and responded in a very solemn and tender
manner. In the last Sunday-school Times,
Mr. Moody gives the questions and an-
swers. They were such as these, What is
conversion? & Why must a sinner come to
Christ for salvation? Can a man be saved
here-to-night, before twelve o'clock—saved
all at once? What is repentence? How
can I know that I am saved? etc. The an-
swers were admirable, and the whole ef-
fect was impressive to a high degree.

"Here is Moody and Sankey rolled to-
gether," said an enthusiastic officer of the
Y. M. C. Association, as the immense bulk
of our excellent friend Littlefield appeared
in view, surmounted by his broad sunny
face. It was not an unhappy comparison,
for this devoted Christian laborer is not
only equal to two men in weight, but, like
brother Moody, he exhorts with power, and
like Sankey, he sings with wonderful
sweetness and spiritual influence. We
trust his shadow will never be less, and
certainly, for his own comfort, we hope it
will never be more.

A noble-hearted merchant of Providence,
R. L., who is quite in the habit of doing such
nice things, visiting a family in our city in
quite limited circumstances, last week, and
finding that they were about to surrender,
with great sorrow, their family paper, which
had been taken for years, called at the office
and quietly renewed the subscription for
them. They will find new figures upon the
familiar face of ZION'S HERALD, and will
readily surmise to whom they owe their
weekly enjoyment for the year to come.
There is abundant room for others to follow
this example.

SECULARIZING PUBLIC SCHOOLS.
It is very much easier to form theo-
riques than to apply them to actual practice.
We are all agreed that the State
should not meddle with the Church,
except to defend all the citizens in their
right to worship God according to their
own chosen forms, and that the Church
is not to interfere with the State, only in
so far as the free utterance of the
truth may affect the public mind. But
it is utterly impossible to secularize a
human government with safety. It rests
entirely upon the intelligence and the
moral sense of the community. If its laws
are opposed to the latter they will be
repelled, and a government that insists
upon enforcing immoral statutes will
soon go down in a revolution. All trust
in the faithful administration of govern-
ment depends upon the moral character
of its agents; and in the induction of
occupants into the highest and low-
est offices, this moral sense is constantly
appealed to, in order to secure honest
and vigorous men. It is impossible
to conceive of a purely secular
government of any permanence over
intelligent moral beings.

The case is much the same with our
public schools. With the exception of
one denomination of professed Christians,
the great body of even religious
men are ready to demand that these
institutions shall be defended from all
sectarian instruction. The impropriety
is seen at once of using the common
treasury to teach the special tenets of
any sect. Neither to secure a good
education and a noble moral character
is this necessary. A boy may be pre-
pared to be a good mechanic or mer-
chant, or be fitted for college, without
being taught in the public schools the
special religious opinions of Baptists,
Congregationalists, Episcopalians or
Catholics. It is wrong that one citizen
should be taxed to aid in training a
boy in a religious creed that he not
only does not believe, but possibly es-
teems to be seriously erroneous. But
admitting all this, it is utterly impos-
sible to properly educate a child in a
purely secular school. His moral na-
ture is the first to press forward for de-
velopment; long before his intellect
begins to grasp the earliest principles
of science, his moral affections have
been bursting into life. Wealth, salted
by the touch of Christ in the getting,
will, perforce, be under the same im-
pulse in its spending. The spirit which

reigns in the one will preside over the
other. Precisely in this way does the
matter of Christian benevolence lie in
the public mind. The disciple of Jesus
makes a public consecration of himself
and all that he now has, or may ever
accumulate, to the Lord, his Redeemer.
The meaning of this act of dévotement
is well understood by the world, and
creates a certain standard of benevo-
lence from which a Christian man can
never escape. He is expected to stand
by his own voluntary profession, and
make good his public vows.

The real spirit of the Gospel, more-
over, on this matter of benevolence, is
certainly no secret. Most men, nay,
even children, know "that the giving
of property to God is everywhere made
an indispensable ingredient of true
religion. Fair as is the semblance of
piety, which some maintain, without
acts of charity, it is deceptive. A re-
ligion, divorced from that which is the
prime element of godliness, is making
its way to a terrible disappointment.
From Genesis to Revelation we find
no hint that such a religion is either ac-
ceptable to God, or profitable to
men."

Few know this better than the aver-
age thoughtful classes among us. The
Gospel standard is the popular one, by
which our charities are measured. Reli-
gion is felt and acknowledged to sanctify
the purse as well as person. Zach-
arias cries "the half of my goods I give
to the poor, and if I have taken any-
thing from any one by false accusation,
I restore to him fourfold." "It is eas-
ier for a camel to go through the eye of
a needle than for a rich man to enter
into the kingdom of heaven." "He
that loveth houses or lands more than
me is not worthy of me." Such pas-
sages fix an unmistakable standard of
benevolence. The very kernel of
Christianity is self-negation, not living
to ourselves, self-enwrapped, but unto
Him who gave Himself for us; not con-
sidering ourselves our own, but the
property, the old Greek "slaves" of
Jesus Christ, holding time, property,
business talents, influence, body, soul
and spirit, as subject to His control.

Now, this public sentiment, created
by our own vows of consecration and
the Bible, inculcated by pulpit, home
and Sabbath-school instruction, the fol-
owers of Christ are bound to respect.
No one, certainly, ought to feel himself
wronged if held to his own confession of
faith, and the free and generous Gos-
pel to which he voluntarily subscribes.
He certainly ought to feel, if he falls
below this standard, he is displeasing
his Lord who gave His own life a ran-
som for him, disparaging His cause in
public esteem, and planting an offence in
the way of His cross not easily re-
moved. He is, moreover, detracting from
his own character and influence. There
is a hollowness and hypocrisy in such a life,
which, pray as he may, be zealous, exhort and sing as he may, it
all passes as the idle wind; his unchar-
itable conduct so crosses the pure and
pleasing generosity which pervades and
overspreads the whole Gospel of
the Son of God. "Honor the Lord
with thy substance and the first fruits
of all thine increase." "Give to him
that asketh of thee and from him that
would borrow of thee turn not thou away."
"But the greatest of these is
charity." The breadth and force of
these and many similar passages, can-
not be misunderstood, and the obliga-
tion they impose upon one, who accepts
them as a rule of life, is clear and incisive,
especially so, when illumined and
explained by the life and sacrifice of
Jesus Christ.

To fail in our benevolence then, and
begin our retrenchment first of all
with our God, as there is danger of doing
in such times as these, is a damage
to the Gospel, whose very breath is
generous love; whose whole genius and
spirit are benevolence, and whose whole
history is starred by illustrious instances
of self-sacrifice and benevolence. Let
us beware, lest in the present diminish-
ing of incomes, the cause of the dear
Redeemer suffer, and we widen the al-
ready ugly breach between the spirit of
men. There is such a prevalence of
dishonesty and fraud that men do not
know whom they can trust; and so we
are witnessing the singular anomaly of
abundance of money at cheap rates
and a general paucity of moral philosophy,
or even political economy and the
science of government be taught without
constantly involving moral truths. Indeed the school has
failed of its prime object if it has not
developed rightly the moral nature.
The school is sustained by the public
treasury because the perpetuity and
defense of the State depend upon the
intelligence and the virtue of the citi-
zens. A simple secular education will
not make a man a good citizen. Men
are confined in our prisons who have
graduated at colleges. At this hour
the government is seriously threatened
by the lack of sterling integrity on the
part of those filling high offices. The
whole community is suffering at the
present time an unparalleled stagnation
in business, perpetuated through an
unusual period, largely on account of
the loss of confidence among business
men. There is such a prevalence of
dishonesty and fraud that men do not
know whom they can trust; and so we
are witnessing the singular anomaly of
abundance of money at cheap rates
and a general paucity of moral philosophy,
or even political economy and the
science of government be taught without
constantly involving moral truths. Indeed the school has
failed of its prime object if it has not
developed rightly the moral nature.

An effort to secularize the schools,
instead of making them more popular
with any considerable class in the com-
munity, would only serve to weaken
their hold upon the sympathy and sup-
port of the best citizens. There is no
fear of their propagating any dogmas
that will conflict with the conscientious
sentiments of any intelligent
citizen, except in the instance of
those, who frankly say, they can pat-
ronize no school but one under their
own teachers, subject to the supervi-
sion of their priesthood, and largely de-
voted to the inculcation of their own
sectarian religious tenets. It is evident
at once that there can be no com-
promise with this Church. All at-
tempts to modify the public schools to
meet their acceptance is folly. They
cannot compromise, as they frankly
say, and they will. It only remains
for us to stand by our schools; to pre-
serve their long established and well-
founded traditions, and to make them
neither sectarian nor godless, but
schools of sound learning and divine
gentleness.

LETTER FROM LONDON.

DEAR SIR:—My last letter, if I mis-
take not, gave you an account of the
wonderful Conference of Methodist
officers and workers held in City
Road Chapel early in November. I
ventured then to express the confident
hope that it would be followed by
speedy and special blessing. That confi-
dence was not misplaced. Already,
local meetings of a similar kind—in-
cluding members of society at large—
have been held in various parts of Lon-
don, with most encouraging results.
The ministers of the metropolitan cir-
cuits meet every month for consulta-
tion and prayer; and reports are given
of any special circumstances occurring
in particular circuits. From what I
have heard, the last two meetings of
the Act, put on the screw, and perpet-
uate and intensify an oppression against
which the provisions of the Act are
carefully directed. It was bad enough
for non-conformists to be obliged to
"grin and bear it," when the parson
and the squire paid out of their own
pockets for the pleasure of indulging
their bigotry and intolerance; but to
make the victims pay for the chains
which are thus forged to fetter them, is
merely the very irony of oppression,
and adding insult to injury with a venge-
gence. Our own Education Commit-
tee saw this clearly from the beginning,
and alone of all public educational
bodies, pressed upon the Government
the only effectual preventives, namely,
the grouping of parishes into electoral
districts—or rather, the division of the
country into electoral districts—so as
to secure a much larger constituency,
and the erection of schools not under
clerical influence within a reasonable
distance of all such persons as did not
wish their children to come under that
influence. This wise and equitable
suggestion was strongly urged on Mr.
Gladstone and Mr. Forster, but without
effect.

POPULAR AND BIBLICAL STANDARDS

OF CHRISTIAN BENEVOLENCE.

The forces of nature, climatic influences,
the chemical composition of soils, the
activity of rains of the sun, heat,
moisture and fertilizers, no more surely
conspire to grow a harvest, than the
forces of Christianity to grow a certain
generosity and nobleness of character.
One especial means of such imperial
growth, is the right use of money.
To melt out gold and silver into the bullion
of mankind and make them an element
of worship, is one of the problems
of Christianity.

The Christian accumulation of money
postulates its right use. Wealth, salted
by the touch of Christ in the getting,
will, perforce, be under the same im-
pulse in its spending. The spirit which

has been accompanied by special pub-
lic services, in which a really consider-
able number of conversions have taken
place. It has been agreed to hold a
series of general Mission services all
over London during the early weeks
of the New Year. It had been intended
to organize a Methodist Mission for
London to be held simultaneously in all
the circuits; but, on a comparison of local
demands and circumstances, it was found
that this could not be done. It became necessary to leave each su-
perintendent free to make such ar-
rangements as, in consultation with circuit
authorities, might seem to him best. But I expect that during the coming
January, evangelizing services will be held night after night
during from one to three weeks; and I hope in my next, or the following week,
to report a great result.

The real spirit of the Gospel, more-
over, on this matter of benevolence, is
certainly no secret. Most men, nay,
even children, know "that the giving
of property to God is everywhere made
an indispensable ingredient of true
religion. Fair as is the semblance of
piety, which some maintain, without
acts of charity, it is deceptive. A re-
ligion, divorced from that which is the
prime element of godliness, is making
its way to a terrible disappointment.
From Genesis to Revelation we find
no hint that such a religion is either ac-
ceptable to God, or profitable to
men."

Pew for the Master's cause, with which
he was endowed in the last portion of his
life, to the extent others esteemed it to be
his duty, limited without doubt his influence
and usefulness for good. Those that knew
not his early history could not understand it.
He balanced his honest thriftiness and
economy against the unlimited liberality of
some who were not as just as they were
generous. There is no talent so difficult to
manage as wealth. "How hardly," said the
Master; and He knew that we are but
dust. Happy is that steward, whatever the
gift entrusted to him may be, who, when
the Lord calls, is enabled to say, "Here,
Lord, is Thy talent, and what it has gained
at my hand," and to receive the response,
"Good and faithful servant, enter thou into
the joy of Thy Lord."

At a meeting of the Wesleyan Association,
held in their Committee Room, January 14,
1876, it was

Resolved, I.

would be ample for such a district. But this reduction would destroy the weight and importance of the district. It would bring a small group of Churches into competition with each other, and would render it doubly difficult for the chairman to take any but the smallest place, and then it would be difficult for the large Churches to allow their appointments to be made by him. With your men penned up in these small Districts, how could they be wisely distributed over the work? This was the very difficulty of the work in 1796 which led to the abolition of the District Conferences. The larger your Districts the more freely and easily can the men be circulated.

But it may be doubted if the appointments can be properly made on the kind of information obtained at such District gatherings. This delicate and difficult work requires a large measure of information, of late and accurate observation which can usually be gained only by visiting the charges and coming into contact with the people on the ground. From considerations like these we should be inclined to abide by our present plan until some more hopeful modification than this presents itself.

From the *Riverside Press*, through the Publishing House of Hurd and Houghton, we have received a copy of the address of Rev. J. M. Buckley before the New York Preachers' Meeting, upon "Supposed Miracles," which created such a sensation at the time of its delivery, and such a wide discussion thereafter. It is a very handsome octavo pamphlet of 54 pages, containing the original speech with an appendix, meeting some of the criticisms which it occasioned. The subordinate title is "An argument for the honor of Christianity against superstition, and for its truth against unbelief." It is written with all the characteristic precision, force, abundance of illustration, and sharp wit of its able author. Its premises can hardly be questioned, but its inferences are, in our estimation too broad. We believe the age of miracles, in the usual acceptance of the term, is passed. We have no doubt that God works by his own established laws, ordinarily, in answering prayer. We have no desire to question the fact, that probable second causes can be discovered in connection with many of the remarkable instances of healing which are accounted direct interpositions of God; we are not ignorant of the subtle and marvelous effect that may be wrought through a sudden excitement of the nervous system, of the wonderful power that mind has over matter; "nevertheless," as the Apostle says, "the foundation of God standeth sure," without the prayer and the divine thrill the result does not come; and there are, as the thoughtful writer himself well knows, many well attested instances, where the Holy Spirit doth persuade the devout heart to ask, without doubting, sanitary and temporal, as well as spiritual blessings, which only God can bestow, and which do immediately, and with overwhelming convincing force to the humble, confiding and grateful suppliant, follow the prayer. They are no less supernatural in their bewitchment because the lower links of the succession of causes sometimes become manifest to our vision. We can hardly believe there is a true, fervent Christian living who has not at times been filled with amazement at the reverent boldness with which he has been inspired when drawing near the mercy seat, and the spiritual power that has seized him, and impelled him to wrestle with unyielding importunity for the divine intervention. And the soul that has been thus inspired has been pour ed out in loving praise, as he who knoweth the mind of God and maketh intercession in us, has shown to his subdued vision the absolute answer to his prayer. There are hours in every devout experience, when there is such a manifestation of the divine Presence and grace, that we seem to hear the voice that bowed the head of Moses before the burning bush. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Editorial Items.

We have received specimens of the fern leaf mottoes, and heartily endorse the commendations of the Philadelphia Seminary in regard to them. The story of their origin is a pleasant one. Mrs. Anna Weaver, a graduate of Mount Holyoke Seminary, having devoted her life to the cause of foreign missions, conceived the idea of forming these beautiful plants into mottoes which were then photographed upon a dark background forming a picture of rare beauty. The proceeds of the sale of these helpful sentences, suitable for Sabbath-school rooms, missions, or our homes, was to procure her outfit for her work among the heathen. It proved a great success, and Mrs. Weaver with her husband, Rev. Willis Weaver, are already in their chosen field, Bogota, South America, leaving her business in the hands of others. A manufactory has been established in Ohio, and large numbers are sold. Agents are wanted in every city, town and county of New England, into which few have as yet found their way. As the percentage allowed is large and they are to be sold only by canvassing agents, a large proportion of whom are ladies, the opportunity here offered is most excellent in these hard times, when work seems so uncertain.

Full information and agents' outlines obtained by letter addressed to Mr. D. Barker, 21 High Street, or personally at 4 Pacific Street, South Boston, from 3 to 4 P. M. Some of the mottoes are, "I know that my Redeemer liveth." "The Lord will provide," and others too numerous to mention. Several new ones composed entirely of South American ferns, recently sent by Mrs. Weaver, have been added to the collection.

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Among the many bequests, now available by the decease of his widow, we notice \$300 to the Sunday-school Union of the Methodist Episcopal Church, and \$400 to the Tract Society. Also \$1000 to be applied to the permanent endowment of the Boston University. \$1000 to the N. H. Conference

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The remainder of the estate over and above the provisions of the will is given into the hands of the Conference Trustees, who are constituted the "residuary legatees," to whose custody, as it now appears, will be committed some eight or ten thousand dollars, the income from which is to be used as the Conference may determine.

Oh that many others would imitate this royal man in a wise disposition of their wealth.

One of our ministers, in writing to an evangelist, says: "I want you to arrange your work to suit yourself. I will suggest, however, that my people will endure and relish large doses of salvation administered 'full strength' and 'hot.' Our Sunday evening prayer meeting is usually largely attended. But that far the people have been unmoved. A few Gospel 'shells' hurled among them after the manner in which you are able to do it, may stir them. My method of conducting such meetings is the usual one adopted by Methodists. But I want you to conduct that meeting just as you think best. If you know how to take the 'lengthy' out of the prayers and exhortations, I hope you will do it here. Some of my good brethren need correcting on this matter very much, but my 'hammering' don't seem to make any impression upon them. Won't you try it?"

Francis Gardner, the head-master of the Latin School, died in this city on Monday, the 9th, having been sick for sometime from a cancerous affection of the neck, resembling a carbuncle. He was a native of this city, his father being a lawyer. He was graduated at Harvard College in the class of 1831, and among his class-mates were J. L.洛普特, W. Phillips, Dr. George A. Bethune, Dr. Ingham, Dr. Waldo Lincoln, the late Dr. N. B. Shurtleff and others. He stood at the head of his profession, and like Arnold of Rugby was well-nigh idolized by his students. Hundreds all over the country read of his death with moist eyes.

The loss of the Harvest Queen is now established beyond a doubt. She was probably run down by the steamer Adriatic. Captain Cunningham of the Black Ball line was despatched from Liverpool to Wexford, with instructions to examine the spars and forecastles washed ashore, and report if they were portions of the Harvest Queen. The news is at hand that Captain Cunningham fully identifies the fragments as parts of the ship about which so much anxiety has lately been manifested. Her crew, numbering thirty men, was lost, not a single survivor having been heard from since the disaster.

The *Southeastern Advocate* (New Orleans) of December 30 has the following: "Rev. James Morrow is closing his term of three years in Ames Church, represented as a diligent pastor and acceptable preacher, and has gathered about him a large circle of personal friends in the city. He has received an invitation to become the pastor of Grace Church, in Philadelphia, and Bishop Haven has been requested to arrange for his transfer."

An important call comes from Philadelphia. It is an invitation issued by the pastors of that city to all pastors and Christian workers in the country to meet in convention there on Wednesday and Thursday, January 19 and 20, to discuss topics of vital interest in connection with present revival movements. Mr. Moody will preside at the sessions and engage in the discussions, while the singing of the convention will be led by Mr. Sankey.

We have received copies of the first issue of two fresh English monthly periodicals, published as exponents of the higher religious life, as set forth among our British Non-conforming brethren. They are *Puritan* and *The Banner of Holiness*. They are filled with excellent practical papers, without dogmatism or controversy. They can be obtained through the Willard Tracy Repository, Toronto, and the National Publishing Association, Philadelphia.

We have received copies of the first issue of the *United States Postural Guide*, just published by H. O. Houghton & Co., Boston, contains the regular information which makes the price so valuable a hand-book to all who have occasion to make much use of the post-office. Its alphabetical list of all the post-offices in the United States is corrected to date, and the list of money-order offices is increased by the addition of all the Canadian money-order offices.

One of our most substantial and eminent religious exchanges is the *Christian Guardian*, the organ of the Methodist Church of Canada, published in Toronto. It has just re-habitated itself in new type, and looks as inviting as its pages are interesting and valuable.

N. J. Bartlett & Co., of the English and Foreign book store, 28 Cornhill, has published a full catalogue of his rare and valuable collection. It will be of great aid to librarians, adding to their different departments, and to professional men. It will be sent to any address upon order.

A. C. Flint, druggist of Boston, has softened the asperities of winter for us, so far as chapped hands and tender feet are concerned, by a bottle of Dr. Prescott's Acidulated Lotion. We testify as an expert in the matter.

John Edwin C. Bailey, formerly of the Boston Herald, is president of a Temperance Reform Club at Hopkinton, N. H., and a leading man among the "Reformed" in that State. He is also a candidate for the legislature.

A young man studying in Andover, Mass., has directed to the ministry under the labor of the Rev. M. D. Barker, 21 High Street, or personally at 4 Pacific Street, South Boston, from 3 to 4 P. M. Some of the mottoes are, "I know that my Redeemer liveth." "The Lord will provide," and others too numerous to mention. Several new ones composed entirely of South American ferns, recently sent by Mrs. Weaver, have been added to the collection.

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Dr. Miner Raymond, in a very appreciative short notice of "Love Entombed," by Dr. Daniel Steele, in the columns of the *Northwestern*, says, as he closes it: "In a word, one feels on reading this book very much as he does when he reads St. Paul's prayer for the Ephesians (Epistle chap. iii. 18-21, inclusive). Any one who wants to be good, and is profoundly impressed both that he needs a great salvation and that he has a great Saviour, will be greatly benefited by reading, studying, and thoroughly digesting this valuable contribution to Christian literature.

The *New Orleans Republican* of January 12th, says: "Bishop Gilbert Haven, of the Methodist Episcopal Church, met a large number of friends last night at the residence of Rev. J. C. Hartzell, corner of Bordeaux Street and St. Charles Avenue. There was extended to him a real Methodist welcome by the hospitality of Rev. Mr. Hartzell and his lady, and many distinguished persons, not of the Church, took advantage of the opportunity offered to call and pay their respects to the Bishop. The Bishop starts to-morrow on a trip to the Teché country. He will return in season to spend the summer in the same place, and has succeeded in collecting money in several of our Churches, by whom he was regarded as acting in behalf of the National Society. He visited several Churches in Mississippi, where he is to preside at an Annual Conference."

We clip the following notice from the *Christian Advocate*. Why cannot such a meeting be organized with us? The want of such a service has certainly been felt and expressed by many of our brethren. Who will arrange it?

"As more than fifty Methodist ministers in New York and vicinity have requested the organization of weekly preachers' meetings, exclusively for prayer, praise, and religious testimony, and the same have been organized in the lecture-room of the Seventh Street Methodist Church on Friday next, January 14, at half-past ten, A. M. All ministers favorable to the object are invited to be present."

We have received the annual Catalogue of the Syracuse University for 1874-'75. It gives an octavo pamphlet of 80 pages, and gives a very encouraging presentation of the prospects of this strong and growing institution. Dr. E. O. Haven now presides as Chancellor over all its Faculties. It has three organized departments in operation—the College of Liberal Arts with 148 pupils; the College of Physicians and Surgeons with 60; the College of Fine Arts with 120 students. It has a Faculty, in all its colleges and Gymnasium, of about 40. Its financial state is encouraging, and the future opens hopefully before this vigorous young University.

It has just been ascertained that the Spanish Government has issued a diplomatic note in reply to the American circular touching upon Cuban affairs. The Spanish note replies in unmistakable language, especially to the proposition made by President Grant, that affairs existing in Cuba necessitate American interposition in the name of humanity and international comity. In tone, the reply of King Alfonso's Cabinet is belligerent, and takes high ground on all the questions raised by the American note to Madrid seems to be that it will completely counteract the effect produced by the latter document.

The eminent Baptist divine, Rev. W. C. Childs, D. D., died at his residence in Greenwich Park in this city, on Friday afternoon, after a brief illness, resulting from an accident which befall him some three years ago. Dr. Childs was a native of the State of New York, and graduated at Union College, Schenectady, which conferred upon him the degree of Doctor of Divinity. He subsequently graduated at the Newton Theological Institution. He was 58 years of age. The past few years he has had a position upon the editorial staff of the *Watchman and Reflector*, the denominational organ in this city.

Mr. John Morris, U. S. N., father of Rev. F. S. Morris, of the N. E. Conference, who died at Watertown on Thursday last, at the age of ninety years and three months, was the oldest man in town. He was made boatman October 18, 1828; and at the time of his death was the oldest officer of that grade in the service. He has been retired since 1859, having made his last cruise in that year. He bore an active part in the war of 1812, and was one time prisoner. He was a man of remarkable physical vigor, of deep religious life, and was active up to the time of his last illness.

We regret that such institutions as Syracuse and Wesleyan Universities have been injured by a certain blackmailing "Review" in New York. This review maliciously eulogizes the schools that advertise in it, and bitterly abuses those that decline the editor's appeals for such jo's. Neither the hope of flattery, nor the fear of abuse is a sufficient reason for subsidizing villainy; but the wisest some times deceives.

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Farmington, Me., Jan. 11.—The marriage of Camp-Meeting John Allen, aged 83, to Mrs. Sarah A. W. Fellows, aged 65, took place here to-day.

The anonymous communications upon our second page relating to the ensuing General Conference are written by two of our most respected and intelligent brethren, who have had long experience in our Methodist polity.

The health of Dr. Olmstead, of the Watchmen, of this city, is so far impaired that he is obliged to spend the winter at the South, in the hope of securing its restoration.

Rev. Henry Harley, the revivalist, is hopelessly ill.

A column or two of Church news is crowded over to the next paper.

The *Bible Record* for May, 1873, cautions

the public against the *American Bible Union*, to whom contributions are being made under the impression that it represented the American Bible Society. Of late the same person has appeared in money in several of our Churches, by whom he was regarded as acting in behalf of the National Society. He visited several Churches in Chelsea and got away before his relations to the Bible Union were known. One of the Churches contributing ascertained the facts in season to retain their contribution. The exposure has apparently put a stop for the present to the work.

This is a repetition of what is attempted by that Association every few years. It is not long since the friends of the Bible in this State were informed of the presence of those in the State who were collecting money under false pretenses. The prospect of an improved version of the Scriptures for this Association is certainly not hopeful if the moral quality of its acts is considered.

D. BUTLER, Mass. Bible Society.

HANOVER STREET RE-UNION.—Let there be a general rally of all the friends of Methodism at the North End of Boston, on Wednesday evening of next week, the 26th inst.; it being the annual re-union of all members and well-wishers of the further continuance of the Hanover Street Church. Let everyone who can go, and those who cannot make it convenient to go, let them buy a ticket, and thus show their sympathy with the little band of earnest workers, who, for three years against overwhelming odds, have upheld the cause of the Master, and kept open a Methodist place of worship, and endeavored to bring wanderers to Christ. Let the friends of that section of the city be enabled to stand at their ground, and never retreat. If there ever comes a time when the world will be turned upside down, the Hanover Street Church ought to rally to keep up the standard of the Cross it is now, and right in the heart of the North End. True that the wealth and refinement have gone, and in their places sin and degradation abound. But the class that live there to-day is just the class that Jesus came to save. Shall we desert them and say that the Methodist Church has no further call into "the highways and hedges" to compel such to come in. Never! Let there be such a response that evening as will cheer and encourage that struggling Society and show it that the great heart of the Church beats warmly in response to its efforts to save the multitudes of all nations that swarm the streets of that section of the city.

The tickets are but fifty cents, which includes a good supper. Any friends who will donate articles for refreshment or sale can send such to the store of George H. Stetson, 108 Hanover, corner of Blackstone Street.

T. J. ABBOTT.

MAHONING STREET.—Affectionately yours, E. COOKE.

CHARLESTON, S. C., Jan. 8, 1876.

The grand HERALD comes regularly

freighted with news.

The good men forming

the Wesleyan Association built greater

than they knew, when they gave to the

world the HERALD of peace with no com-

plaint.

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by that Association every few years.

It is not long since the friends of the

Bible

THE SUNDAY SCHOOL.

First Quarter.
Sunday, January 20.
DAVID AND JONATHAN.
Lesson V. 1 Sam. xx, 35-42.
By REV. W. E. HUNTINGTON.

Saul's hatred of David, sometimes violent and murderous, occasionally manifested itself in crafty plots. His daughter Merab was rightfully David's prize, since the king had promised a daughter to the man who should slay Goliath (this is a fair inference from xvii, 25). But Saul was too jealous of David to fulfill the promise, when Goliath was slain; so he put the fulfillment of it upon such new conditions as might take David's life — "Only be a brave man to me and wage the wars of the Lord." But even this promise was broken; for David fought successfully, yet Saul faithlessly gave Merab to Adriel the Meholathite. David bore the slight and perfidy of the king without a shadow of anger. Saul discovers an attachment for David on the part of his second daughter Michal, and promises her in marriage, if David will slay a hundred Philistines. In that native modesty which characterizes him so often, David hesitates to accept the opportunity of becoming "a king's son-in-law." His ingenuous heart seems not to have suspected the real motive of the king in making the offer, which was "that she may be a snare to him and that the hand of the Philistines may be against him." But David doubly fulfilled the conditions by slaying two hundred Philistines; and Michal became his wife.

At every new stage in the prosperous career of David, Saul's heart grew blacker and his schemes for the overthrow of his supposed rival more deadly. Jonathan's position became one of extreme difficulty — and his part could only have been acted by a noble character. Saul at last declares the purpose which he had long been nourishing in secret, and commands Jonathan and all his courtiers "that they should kill David." Jonathan hastens to tell his friend of his father's designs, and then makes that effective plea with Saul (xix, 45), showing how nobly David had served him, and appealing to him not to "sin against innocent blood." Saul relented; and David is again safe in his presence. But new wars brought out again the military genius of David, and Saul was stung into renewed hatred by the triumphs which the young captain gained. He tried again to pin him to the wall with his javelin, but failed. He sent messengers to David's house to assassinate him, but Michal saved him, though she deceived her father in the process and told a falsehood. David took refuge in Ramah, the home of Samuel, whither Saul hunted him, first by three different sets of emissaries, afterwards going himself. "When they saw the impressive spectacle of an assembly of prophets, the aged Samuel standing as leader among them, and heard the thrilling strains of song and prayer, they all forgot their mission and fell helpless before the power of prophecy" (Terry). David was grieved at being hunted like a criminal, and sought an interview with Jonathan his trusted friend and intercessor, to find out if possible why the king was so determined to take his life. Saul was about to keep the feast of the new moon (Num. xxviii, 11), and David felt an obligation to be in his place at the king's table, even though Saul had been treating him as an outlaw. But he determines to absent himself from the feast and so test Saul's bearing towards him. Jonathan, probably with his authority as prince, grants him leave to go to Bethlehem to the annual gathering of his father's family; and Jonathan was meantime to find out if Saul approved of this. David says, "If he (Saul) say thus, It is well; thy servant shall have peace; but if he be very wroth, then be sure that evil is determined by him." Jonathan and David made a covenant, the terms of which seem to imply that David was considered both by the hating Saul and the loving Jonathan as a candidate for the sovereignty of Israel. A hiding place for David was agreed upon, by the stone Ezel near Gibeah, and on the third day of the feast Jonathan was to communicate to David what he should learn of Saul's temper, by the sign of the arrows. Our lesson is the narrative of this episode.

Saul went out into the field — somewhere in sight of the stone Ezel, where David was concealed.

At the time appointed with David — which was on the third day of the feast, Jonathan and his little lad go out to carry tidings from Saul.

Find out now the arrows which I shoot — as though he were about to shoot at a mark and the boy was to recover the arrows.

He shot an arrow beyond him — the singular ("arrow") is used for the plural of generality. The agreement was that he should shoot three arrows, which no doubt he did.

Is not the arrow beyond thee? It must have been a sorrowful thing for Jonathan to pronounce these words, for they carried ill tidings to David, who from his secret place was watching and listening for the signal which was to indicate Saul's disposition and thus determine his future. The signal meant, — Flea David, for my own father will be your murderer if you stay.

Make speed, haste, stay not. By loitering the lad might discover David; so Jonathan urges him to gather up the arrows quickly and return.

The lad knew not anything. He was only employed as an instrument in this method of signalling.

Gave his artillery, etc. — his quiver, bow and arrows. The word had passed by the flight of the arrows, and the signal for David's escape given, but Jonathan dismissed the lad with his "implements" that he might have a last interview with David before he goes into exile.

Fell on his face, etc. — As David appears from his covert to meet Jonathan he greets him as a servant would a prince. No doubt it was from a profound respect for his royal friend who had so faithfully interceded for his life, and who had done this last secret service with fidelity, even though it resulted in the separation of two loving friends.

Kissed one another and wept one with another. How their friendship had been tried! The difficulties which Saul's hatred had thrown in the way of their intercourse and affection had only made them more true. The bitterness of the separation was felt by both; to David it meant banishment from the palace where he had been made a courtier, the laying aside of his military prowess as a captain in the royal army, the quitting of old friends and associations, to be regarded as an outlaw and traitor; and worse than all, it meant that the tender fellowship with Jonathan was to cease. Jonathan would lose no prestige or place in his father's kingdom, but he must lose by this separation what was more precious than any princely honor, the companionship of his friend. David felt the heavier share of grief, and "exceeded" in his demonstrations of sorrow in this touching interview.

Go in peace — in peace, although my own father has resolved to kill you; in peace, for your life will now be secure.

These two friends could separate with perfect confidence in each other; they had cemented their friendship with a solemn covenant.

We have sworn, etc. — and the oath reached into the future as Jonathan foresaw it. Now, Jonathan was the prince, and David an exiled subject; but in a few years David's fortune would be changed and he become the ruler. So the oath (v. 14, 15), established not only their personal friendship, but also secured peace between their families for all time to come. What nobility Jonathan displays! He sees the rising genius of David which was at last to carry him to the throne of Israel, with no feeling of jealousy. All he covets for the future is the lasting friendship of this son of Jesse. He does not forsake his father to share David's fortunes; he never loses sight of his filial duties while so faithful to his friend. This covenant was scrupulously kept by David. See 2 Sam. iv, 5-12; ix, 3-7; xxi, 7.

The Lord between me and thee, etc. This was like the oath of peace between Jacob and Laban (Gen. xxxi, 49), when they built a monument of stones, and the name of it was called Galed and Mizpah. When the Lord watches between friends there is no room for jealousy, and enmity. He binds their affection and keeps them true.

Departed. David must now begin his flight. He could not go to Ramah or to any place approachable by Saul; he therefore went first to Nob, to Abimelech the high priest, to seek through him divine direction for his future course. Jonathan returned to the city, having bidden God-speed to his friend whose life he had saved from the cruel hand of his father.

ZION'S HERALD QUESTIONS.

From the Notes.
Borean Lesson Series. January 20.

1 How had Jonathan's friendship for David been manifested on the preceding day?

2 What appointment is referred to in verse thirty-five?

3 What was the signification of the arrows shot beyond the lad?

4 Why were these private signals necessary?

5 What was the cause of the affectionate emotion of David and Jonathan?

6 What consolation had they in this sorrowful separation?

7 What were some of the finer attributes of David's character?

8 Did these two friends ever meet again?

TO INDUCE CHILDREN TO ATTEND CHURCH.

A LITTLE OF MY OWN EXPERIENCE.

BY REV. A. ATWOOD.

I see at the anniversary of the Sunday-school Union of our Church held in Boston, Dec. 4, the question was discussed, "How shall we induce the children to attend public worship?" A committee was appointed to consider and report on the best methods to be adopted to secure so desirable a result.

"They deprecate their non-attendance, and kindly expect, and implore with one voice and heart, parents, pastors, superintendents, and teachers, to unite in persistent and unyielding efforts to secure the faithful attendance of the children on the public worship of God."

To all which we heartily give a real Methodist amen.

But will those good, earnest brethren allow an experienced Sunday-school worker to relate a little of his own experience in similar efforts. The thing is easily done, but not by exhortations, or importunate prayers, directed to either of the parties named. I am quite sure of that, because of my many fruitless efforts in that direction for many years. I have exhorted the schools, held out every inducement within the range of my imagination to the children, the teachers, and officers, with but little effect except for a few

Sabbaths. I have stood at the door when the school was dismissed, to hinder the children from going away, and to induce them to go into the church, but even that was fruitless of good results. Not willing to give it up, I hit upon another and better method, and succeeded to my satisfaction.

THE BEST SECRET SECURED.

The first point is to have a session of the school on Sunday morning, or in some way get the children together an hour prior to the time fixed for public worship. This will be seen to be necessary to the success of the plan. Children are fond of singing — all are well aware of that. In introducing my plan I had the children sing a favorite piece, and then told them I desired their parents and friends in the church to hear them sing that charming song. And they would all please retire from the school-room, directly to the gallery of the church, and after I had concluded my sermon, they should sing it as the closing hymn of the service. All eyes sparkled like diamonds; they were evidently delighted with the idea, and not one could have induced to go home before service. Led by the one who usually led the singing in the school, all the children, standing, sang so as to charm all in the congregation. Tears started from many eyes all over the house. They sang three verses, and then I rose and said, "There, you old folks, beat that if you can. You can't do it. My children can outsing all others in this congregation." A little praise in such cases has a good effect on the children, they are so much like their parents. I never knew a little dog or a big one, but loved to be patted on the head. In this case it served as a prompter to bring out, the next Sabbath, all the children in any way belonging to the school. Indeed, it increased their number, and brought to church many a parent regularly, whose attendance had been very irregular.

All love to hear their children sing well, and feel a remark in their favor, even more than the children do themselves. No pastor will have any trouble in getting the children to attend divine service if he adopts this plan, and by a few remarks occasionally on the excellence of their singing, keep up the fervor and enthusiasm which the little ones always need. I exchanged pulpits with several pastors in this city soon after, and introduced the same into several other of our Churches. Other denominations soon caught it, and it has now become quite general in this community. It is just the thing needed everywhere, and why should not our children take a part in public worship? This plan draws, not drives them. In the Church to which I was next sent, many of the members living some distance from the church, their children were sent to the schools of other denominations, because nearer to them. But as soon as they heard of our school singing in the galleries, they urged their parents to allow them to go to their own school, and not caring for the distance, were soon found singing with our school. And many others, who had not been in the habit of attending any Sunday-school, were drawn to ours, simply by the attraction of the singing.

There is no better way of filling up a school, than to let the children take part in public worship by singing the third hymn. Nor will careless parents be drawn to church so readily in any other way. They love to hear their children sing, and see them noticed and respected by the minister and congregation generally. I have herein given a little of my own experience in getting the children to attend church. If the plan be adopted, and the minister often speaks of it, the life and enthusiasm will be kept up.

Philadelphia, Jan. 8, 1876.

THE FAMILY.

FLIGHT OF THE BIRDS.

BY M. NEALL.

The wings of the wind fly near and far, The laugh of the brook soon will freeze; Woodpecker comes with his red, royal star —

He is drumming the apple tree,

Little bird people are flying away;

The thrushes have settled their beds;

The gay oriole and gallant blue jay Are winging it over the hills.

THE BLACK BIRDS HAVE HELD A COUNCIL TO LEAVE;

BITS OF BLOOM LIKE THE HUMMING-BIRDS;

EXHALED, LIKE ODORS OF FLOWERS WE BREATHE —

THEIR SONGS THAT ARE SUNG WITHOUT WORDS.

THERE'S NO TWITTER OF SWALLOWS CIRCLING ROUND;

NOT A WARBLE OR FAREWELL NOTE,

IN SWEET DIMINISHMENTS OF SOUND

BREAKING OUT FROM A HARP-LIKE THROAT.

JUST A RUSTLING CRACKLE OF DRIFTING LEAVES,

NOT AN ARIA ON THE AIR;

OH, THE EMPTY NESTS IN THE FOREST TREES

AND THE SILENCE EVERYWHERE!

BUT WHEN THE BLEAK WINTER'S KEEN FROST HAS FLED,

RED ROBIN, BLUE BIRD, AND WEE WREN

Proudly perched on the green hemlock's head,

Will sing for us children again.

THE BEST NAME BY WHICH WE CAN THINK OF GOD, IS FATHER. IT IS A LOVING, DEEP, SWEET, HEART-TOUCHING NAME; FOR THE NAME OF FATHER IS IN ITS NATURE FULL OF INBORNE SWEETNESS AND COMFORT.

THEY HAVE BEEN SOLELY FOR THE SIGNAL WHICH WAS TO INDICATE SAUL'S DISPOSITION AND THUS DETERMINE HIS FUTURE. THE SIGNAL MEANT, — FLEE DAVID, FOR MY OWN FATHER WILL BE YOUR MURDERER IF YOU STAY.

MAKE SPEED, HASTE, STAY NOT. BY LOITERING THE LAD MIGHT DISCOVER DAVID; SO JONATHAN URGES HIM TO GATHER UP THE ARROWS QUICKLY AND RETURN.

THE LAD KNEW NOT ANYTHING. HE WAS ONLY EMPLOYED AS AN INSTRUMENT IN THIS METHOD OF SIGNALLING.

NORMAN WARD'S LEGACY.

BY SARAH F. BRIGHAM.

The prize for the best compositions had been awarded to Norman Ward. It was a handsomely bound volume of Longfellow's poems, bestowed at the close of the examination, in the presence of many visitors, and the words of high commendation accompanying it made Norman very happy. Many had striven hard to obtain this prize.

Walter Randolph confidently expected to receive it, and was greatly vexed and disappointed to hear Norman Ward's name called instead of his own. Had any other boy been the winner, he would not have felt his own failure so keenly, but Norman and he were rivals, and for many months Walter had cherished a deep-rooted animosity toward him.

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HINTS FOR HOUSEKEEPERS.
BY MRS. T. B. BARRINGER.

A queer way to make a foot-mat for your sitting-room is to take a plain colored flannel dress, no matter how old — or if you want two colors take two dresses, and arrange the shades to suit yourself, cut bias strips two inches wide, fringe the edges with a large pin — you can do it very fast, run a thread through the middle, draw it up together almost as tight and close as you can, then sew this on to some firm foundation. You want to commence in the middle and go round and round. It takes a great deal of material, but that doesn't matter, for it can be made of what is good for nothing else. If you haven't enough to make the whole mat in this way, cut a plain centre piece of black cloth, or something which will last, and sew the fringed gathers around it. After it is sewed on, trim it evenly, and it will have the appearance of a chenille foot-mat.

Another way is to take an old pair of black pants — or any other plain color will do of course — cut about a dozen yards of inch wide strips; then cut some red, or bright colored flannel the same way; if you haven't any old, you can get coarse scarlet flannel for thirty cents a yard plenty good enough, and one yard will make two mats. Prepare some good calico, or something firm for the foundation, then cut a piece of black two fingers wide and five fingers long, and baste it in the centre of the foundation. Lay the red on this piece, the right sides together, run it across one side with coarse carpet thread, cut off the end, roll it over and baste it down "log cabin" fashion; put the red on again, laying it so it will cross the end you cut, run it, turn and baste again. Go clear around the black centre with the red, then with the black alternating until you have the mat as large as you wish. Those who have made "log cabin" bed quilts will not need all these instructions. For the edge, put on a plain piece of black about an inch and a half wide, and pink it if you have an iron. If you have not, take either black or red three inches wide, cut little slits an inch and a half long every half finger, take each piece up separately, double the end together, run it across, turn it, press it down well, and you will have even points all around, which will look better than pinking. If you choose you can make these mats octagon shape by cutting the centre piece that shape, and if you want it to look extra nice, embroider a dog, a bird, a monkey, or a large initial, in the centre of the black with gay worsted. You will have to get this stamped first unless you have more ingenuity than I have.

Here are two excellent recipes for soft gingerbread. One and one-half cups molasses, one egg, one half cup shortening, three-fourths cup boiling water, one tea-spoon soda dissolved in the boiling water, two cups flour, one tea-spoon ginger, a little pinch of salt if the shortening is fresh. The other, two-thirds cup of molasses, one tablespoon lard, one table-spoon butter, the lard and butter melted together, one tea-spoon ginger, one large tea-spoon soda, one half cup sour milk. For ginger snaps leave out the milk and roll thin.

I think this is a little the best. Two-thirds cup of molasses, one table-spoon lard, one table-spoon butter, the lard and butter melted together, one tea-spoon ginger, one large tea-spoon soda, one half cup sour milk. For ginger snaps leave out the milk and roll thin.

Here is a good way to cook oysters. Take rolled crackers, put a layer of them in a deep dish, then a layer of oysters, pepper, salt and juice to moisten the crackers with quite a little butter, then add another layer of crackers, then more oysters, and so on until the dish is full, having crackers on the top. Bake in a hot oven until the top is brown.

To use up dry bread, take two eggs and one half cup of milk, and beat them together. Then wet the bread and fry in lard. Eat with butter.

Here is an excellent kind of plain raisin cake. Take three-fourths cup butter, four eggs, two cups sugar, three cups flour, one and one half cups sweet milk, one large cup seed raisins, two tea-spoons cream tartar, one tea-spoon soda. It makes one large loaf.

A SMOOTH OR ROUGH SKIN. — Says the Science of Health: "Many persons suffer discomfort from their hands becoming rough and chapped in the winter season, and are accustomed to use various articles, such as honey and glycerine to prevent it. At the same time one very simple matter is overlooked. To keep the hands smooth they should always be rinsed in fresh water, after soap has been used. It is well to use soap, and soft, warm water, avoiding, however, the use of yellow or bar soap, and also the colored Castile; but to prevent roughness it is absolutely necessary that the hands should be rinsed in soft, fresh water, and then made thoroughly dry on the towel. And it is well to avoid going out into the cold directly after washing."

The Norwich Bulletin says: "Lovers of house plants will be sorry to learn that the oleander is a dangerous plant. But so it is. Children have been poisoned by eating the flower petals; cattle have been killed by browsing on the foliage; a single drop of the milky, acrid juice, that exudes when a twig or leaf is broken off, may produce the death of an infant. The odor exhaled from the blossoms is also deleterious to the health."

Wood ashes and common salt, made compact with water, will stop the cracks of a stove, and prevent the smoke from escaping.

Obituaries.

Died, in Lancaster, N. H., Dec. 4, Mrs. AMIE ELIZA NOYES, wife of the Rev. James Noyes, pastor of the Methodist Episcopal Church in Lancaster. Sister Noyes was the eldest surviving daughter of the late Rev. Orange Scott, and was born in Lowell in 1837 — Mrs. Rev. Silas E. Quimby, of Sunapee, being the only remaining daughter of that remarkable man, Rev. Orange W. Scott, now pastor of the Methodist Episcopal Church in Dover, is the youngest mother, in advanced years and feeble-minded, is yet with us, and resides at Newbury, Vt.

It is a remarkable incident that Sister N. died in the town where her sainted father was the first stationed Methodist minister, in 1828-9, which was just before the great anti-slavery agitation, and his celebrated discussion with Dr. Fisk on that subject.

Our lamented Sister N. was educated at Newbury, Vt., and in music received the best advantages possible from the most celebrated New England masters.

She was married to her now bereft husband in 1860, and accompanied him while he was Provost Marshal at Ship Island, during the war. Since then, her husband having entered the itinerant ministry, she has resided with him at Methuen, Mass., Sunapee, and other places in New Hampshire, and closed her brief but useful life at Lancaster. In all these homes and fields of labor she has, by her sweet temper, rare culture, and modest piety, won many and ardent friends, from whom have come to the sad desolation of that household many fitting expressions of love and sympathy. The people of Lancaster, especially, showed wonderful appreciation and kindness, and really left nothing undone, which was possible, for the relief and comfort of the husband and motherless children.

Two little boys, aged seven and five years, with a darling little daughter of four weeks, are left this side of the river, over which she has passed in sweet and holy peace. Her home, and particularly the training of her children, absorbed much of her time and attention, the good fruits of which are already apparent. Long and tenderly will her memory and example be cherished, not only by the afflicted family, but by a large circle of acquaintances, among whom she has quietly and gently moved, where, to be loved, she needed only to be known.

Some one has sent me a slip from one of the Lancaster papers, which thus feelingly describes the funeral services:

"The funeral services were at the Methodist Church on the 7th inst., and that large room was densely filled with those who desired to attest the merit of the dear departed, and sympathize with those so sorely afflicted. In rich profusion bouquets and wreaths of rare flowers of sweetest fragrance had been placed in, upon, and about the casket, by the young people of the town. Her brother, the Rev. Orange W. Scott, of Dover, and her sister Anna's husband, the Rev. Silas E. Quimby, of Sunapee, had come to participate in the solemnities. There was also a large delegation of other clergy present, among whom we noticed Revs. Eastman of Groton, Eakins of Whitefield, Brown of Jefferson, and Thacher, Goodrich, Harrington, Masure, and Marshall, of Lancaster. Rev. L. D. Barrows, D. D., Presiding Elder of the Dover District, from the words, 'Now we see through a glass darkly,' preached an appropriate and very impressive discourse, full of comfort and hope for the mourner. At its close the little babe was brought into the church by Mrs. Anna Wesson, who kindly cares for it, and consecrated it to God.

Possessed with more than ordinary mental ability, he was characteristically unassuming, yet always fearless in advocating truth and righteousness, and declaring the hope within him of eternal life through Jesus Christ. He was converted, and joined the Methodist Episcopal Church in this village in the autumn of 1838. During those thirty-seven years of his connection with the Church of God on earth, he was uniformly in the duties and happiness of the Christian. Like good old Daniel, 'as he did eat.' As he did habitually, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' Such was the end of Brother Bradford, as we are assured (in the absence of coeger, or even reason in his protracted sickness), by the testimony of his beautiful Christian life. A Christian wife, daughter, and a sick granddaughter are left to mourn their loss.

B. OTHEMAN.

Died, at South Yarmouth, Dec. 16, 1875, FANNIE WHEDON, aged 91 years, 10 months and 26 days.

"Aunt Fannie," as she was familiarly known, was one of the "first fruits" of Methodism on the Cape. Over sixty years ago she was converted to God and Methodism, and we believe, remained faithful to both until taken to the Church triumphant. Her life covered almost the entire history of the denomination in this section, from its "school-house" period up through its years of growth and development, until her aged eyes were permitted to look upon its present godly proportions and position, before she was called to "depart in peace." Contemporaneous with the race of heroes who blazed and burned, she was a Methodist of the primitive type, and retained throughout her life many of those expressions and habits that are now only days. Her quiet sayings and doings, her vigorous physiques, and ringing laugh, will long be remembered by those who pledged to worship with her. Of a positive type of character, with individualism strongly marked, modern formalism could never smother her honest zeal and steady faith. Strong in her prejudices, she never forgot a friend or a favor, and, for those to whom she became attached, her heart and hand were ever free. Towards the friends of her youth, the old preachers, and the Church of her choice, she ever cherishes the kindest feelings, and never tired of speaking of and doing for them. The Lord had blessed her, with some considerable property, from which she ever contributed liberally for church purposes. We are indebted to her generosity for the comfortable parsonage of this charge, towards the purchase of which she gave \$500, without which gift the property would not have been secured.

Ernest and enthusiastic while in health, she carried the same cheerful trust into her sick-room, though clinging to life with unusual tenacity, at the last she became willing to go. During our last interview she spoke with strong confidence of her hope, and readiness to meet God. She repeated again and again, with great exultation, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ," and bade us tell the brethren "be faithful, faithful, and hold on to God."

This passed away one of the old landmarks of the town and Church, leaving behind that "good name" which "is rather to be chosen than great riches." Truly she "came down to the grave in a full age, like as a shock of corn in his season."

W. L. PHILLIPS.

Mrs. ELIZA A. SMITH, wife of Cyrus G. Smith, esq., died in New Market, N. H., Dec. 19, 1874, aged 49 years, 3 months, and 15 days.

Sister Smith endured a long and severe illness without murmuring. A full confidence in the merits of her Saviour, and in the tender mercies of her God, satisfied her to the end. Her last audible utterances were, "I will fear no evil; it will fear no evil." A large circle of mourning friends are sweetly comforted by the assurance that, though she is a loss to them, heaven and the joys of the redeemed are gain to her.

GEO. J. JUDKINS.

The following resolution was adopted by the Boston Preachers' Meeting, Jan. 10, 1876:

Resolved, That we have heard with profound emotion the sudden death of Rev. JOHN CADWELL, of the New England Conference, which occurred at the house of a friend in Springfield last Saturday, and that we hereby tender to the family of the deceased our Christian sympathies and our earnest prayers.

L. B. THOMAS, President.

W. J. HAMILTON, Asstl Secy.

Boston, Jan. 10, 1876.

Died, in South Newmarket, N. H., after a few days' illness, Dec. 3, 1875, of typhoid pneumonia, Mrs. CHARLOTTE HALL PEKINS, wife of the late Rev. J. Perkins, M. C., of North Hampshire, aged 70 years.

In this sudden and unexpected bereavement, we realize we have lost something more than a friend. Though we cannot at this early moment review her noble traits of character, nor the many incidents of the long and well-spent life, still, to satisfy the cravings of a large circle of relatives and friends, we cannot forbear to give a brief expression to a common sorrow. Having been a widow for more than a score of years, she supplied alike the place of father and mother; and most nobly

did she fulfill her mission.

Possessed of excellent advantages for an early education, having a most retentive memory, familiar with the literature of the day, which she found time to read, with all her care, rendered conversation with her particularly interesting and instructive. Always cheerful, seeing the "silver lining to every cloud," her genial presence ever brought sunshine. The threesscore and ten years did not bow her form in the slightest degree, but her step seemed as agile and elastic, the glow on her cheek as fresh as that of her younger days. The same Christian resignation which had characterized life, triumphed in the time of death; and the promises of the Holy Word, even upon her lips, were most precious in her last moments.

"Rest, gentle spirit, rest."

"Mother, when I heard that thou wast dead, Was thou conscious of the tears I shed? Hovered thy spirit o'er thy sorrowing son? Then life's journey (seemingly) but just begun?"

ISAAC SMALL died, at his home in Provincetown, Mass., Oct. 27, aged 79 years.

More than fifty years ago Ephrasib Kirby had wonderful success preaching the Gospel in an old sail-loft in Provincetown. Amid the strange phenomena which attended the praying circles in that famous room, many who came simply to satisfy curiosity, found themselves mightily drawn toward God and heaven. Father Small, then a young man, was one of the trophies won by Christ. Since that time a quiet, consistent Christian life, under all changes, has established for him a reputation honorable to his family, and helpful to the Church with which he was connected. Here he was born, spent his life of trial, and here at last he died to earth, going directly to live with his God. His unsusppecting disposition and complete trust in God, his entire dependence on him, while fearing Christians tried to expose him to the censure of artful professors of friendship, and occasioned some of the afflictions in spiritual affairs which pained his liberal hand, and made his age one of every day toil. The closing hour was the daybreak without a cloud.

So the veterans are reuniting at home. May the militant ranks never be thinned in consequence until the war is over, and the kingdom and the power and the glory are accorded to Jesus forever.

G. A. M.

Died, in Duxbury, Mass., Oct. 10, 1875, WILLIAM BRADFORD, aged 68 years.

Our departed brother was a rare instance of consistency in religious profession. In conjugal, parental, and civil relations he was true, kind, and good. Possessed with more than ordinary mental ability, he was characteristically unassuming, yet always fearless in advocating truth and righteousness, and declaring the hope within him of eternal life through Jesus Christ.

He was converted, and joined the Methodist Episcopal Church in this village in the autumn of 1838. During those thirty-seven years of his connection with the Church of God on earth, he was uniformly in the duties and happiness of the Christian. Like good old Daniel, "as he did eat."

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A. D. SARGEANT.

R. W. ALLEN.

D. C. KNOWLES,

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